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THE CHICAGO PUBLIC LIBRARY.

The four great libraries of Chicago have gained for this city of late years the reputation of being the chief treasure-house of books for public use in the United States. The statistics of the large collections in the Public Library and the University Library, and of the magnificent endowments of the Newberry and Crerar Libraries, have been published abroad, and made many students wish that they had access to such vast stores of printed material. This has, however, been distinctly a case of distance lending enchantment to the view; for those who have actually sought to pursue their studies in the Chicago collections have had a tale of their own to tell widely at variance with the preconceptions of the outsider. They have learned from sad experience that the library advantages of Chicago were mostly advantages *in posse*, and that many a less famous library centre offered opportunities of greater practical value. The University Library, even by those who could get access to it, was found to be a great mass of undigested material, the contents of which no one seemed to know with any degree of exactness. The Newberry Library was found to be housed in a magnificent building, but in itself a meagre and unsymmetrical collection, strong in books for show, and in two or three of the many departments of knowledge, but so crippled by its extravagant expenditure for building purposes as to be debarred forever from the power to increase its stores at anything like the rate which its original endowment would have seemed to warrant. The Crerar Library was found to be but a beginning, of interest only to students of science, and inaugurated upon a plan which, although wise and full of promise for the future, could offer little for the needs of the present investigator. The Public Library, finally, although in possession of the most generally useful collection of books, was so cramped for space, and so ill equipped for the purposes of the student, that it was simply impossible to make any serious use of its resources.

A way of escape from this rather cheerless condition of affairs has at last been provided

by the completion of the Public Library building, which is now ready for use, and which was formally dedicated to the public a few days ago, on the twenty-sixth anniversary of the Great Fire. As far as one, at least, of the four libraries of Chicago is concerned, promise has become fulfilment, and the student may enter into his long-awaited heritage of opportunity. Within the walls of this building there are now gathered a quarter of a million volumes, representing all the departments of literature; and every conceivable means for the facilitation of their use, whether by the casual reader or the serious student, has been provided by the liberality of a City Council which, whatever its shortcomings, has nearly always been willing to make appropriations commensurate with the needs of the institution, and may be trusted to provide as adequate support in the future as it has provided in the past. Chicago has nothing more entirely creditable to show the stranger than this Library, and may point to it with just pride as an evidence that the higher needs of civilization have not been lost sight of amid all the jostling material interests of the community.

The Chicago building is one of the three costliest structures devoted to library purposes in the United States. The two millions of dollars expended upon it have brought their full architectural and decorative equivalent, and if the buildings at Washington and Boston have cost more money it may safely be said that neither of them represents an expenditure as judicious, or applied as closely to the special purposes for which a library building should be designed. When such a building is to be erected, there is always a conflict between two theories. One of these theories is held by architects; the other by professional librarians. It is unnecessary to say which of these theories is right, and which wrong, and it is pleasant to state that the right theory has prevailed in the plans of the Chicago edifice. In consequence of the above fact, this latest of great library buildings is not a pile of masonry built for external show, nor is it a gallery for the exhibition of pictured and sculptured masterpieces. It is simply a dignified structure, somewhat severe in design, provided with decorative adornments that please the eye but do not tend to attract gaping throngs of visitors who care nothing for books and only get in the way of the quiet student. The theory that library buildings should be planned for library purposes never had a stouter champion than the late Dr. Poole, and it is a happy eventuation that has made the Library which he organized the best existing exemplification of the ideas for which he so insistently contended.

The history of this Library is familiar to all who are Chicagoans, and to many who are not. We need not retell at any length how it sprang from the ruins of the burned city, how the graceful act of Thomas Hughes provided a nucleus for the collection, how the books were for a time stored in a disused water-tank, how an emergency law for the establishment of public libraries was passed by the Illinois Legislature, how the services of the greatest of American librarians were secured, how the books grew in number and have sojourned in three sets of temporary quarters before finding their permanent home, or how the support of the public, at first somewhat grudgingly given to the enterprise, has grown steadily more and more cordial and generous, until there is at last upon all hands abundant evidence that the city — not of the few, but of the masses — is thoroughly in sympathy with the aims of the institution, and determined to keep it in the front rank of public collections of books. All of these things are an old story; but what is perhaps not generally understood outside of Chicago is the wise policy by which the directors of the institution have kept it all the time in close touch with all ages and conditions of readers. While it has never catered to the tastes of depraved or vicious persons, it has to a considerable extent supplied the public with what it wants rather than what in the minds of superior persons it ought to want. This delicate question is necessarily one of degree. The aim of a library should be, first, to attract readers, because the reading habit is a good thing in itself, and, second, to improve the tastes of readers, not by forcing culture upon them, but by leading them in the direction of culture without their being conscious of the guidance. The extent to which this aim has been realized is best shown by the simple statement that the percentage of fiction among the books read is only about one-half what it was in the early days of the Library. And it must be remembered that this statement concerns the institution which has a larger home circulation than any other public library in the world. So remarkable a degree of practical usefulness is accounted for by the system of delivery stations scattered all over the city, which bring the books within easy reach of every household. It is by such methods and policies that the Chicago

Public Library has won its place in the affections of a vast community, and has set an example that the rest of the country may profitably follow. We may almost say that it has followed the example, for the Illinois Library Act has furnished a model for similar legislation in many other States, and the city which chiefly illustrates the direct operation of that act has long been one of the principal foci of ideas about library management — made so in large degree by the fact that it was for twenty years the home of William Frederick Poole.

WHEN DOCTORS DISAGREE.

"Now who shall arbitrate?
Ten men love what I hate,
Shun what I follow, slight what I receive;
Ten, who in ears and eyes
Match me: we all surmise,
They this thing, and I that: whom shall my soul believe?"

Well may the general student ask this same pertinent question when he finds himself, as he certainly will if he reads the critics, fairly in confusion amid the various opposing dicta on current expression in thought and literature. The poet finds an answer to his searching inquiry in the suggestion, "Let age speak the truth and give us peace at last!" To be sure, it is within the realm of ethics and psychology that Rabbi Ben Ezra leads the young disciple thus afield; but is it any the less true that in the domain of logic and æsthetics the same theory should be applied, the same principle be dominant? A series of articles appearing in a prominent magazine, which, under the general title "Revaluations of Literature," open afresh the discussion of reputations and estimates commonly looked upon as established and unimpeachable, suggests the necessity of a general verification of our positions concerning the classics of a generation ago, with the entire propriety of an occasional "revaluation" of the sages and prophets of the immediate past. Concerning the fallibility of contemporary judgment, all remark is trite; we long ago admitted that age is the only certain test — although there is a natural impatience of the event. Very good, — meanwhile let those who assume authority speak: amid the various voices the tones of truth will eventually be recognized; criticism is progressive, and literary discussions supply the process by which the world's judgment will finally be evolved. Contemporary criticism may be correct, it may be wrong; but *age* will speak the truth, posterity will know.

Debate, discussion, controversy, — such has been the habit of human thought, and thus have the great institutions of humanity been developed. There is blasting in the quarry before the granite blocks can be piled up to build the capitol. In rolling-mills and foundries there is melting with fervent heat, and thunder of ponderous hammers, before steel plates can be riveted or iron girders be trussed into place. With heat and explosion has man wrought his way through the perplexities of speculation and science: is it not to be expected that in literary criticism his judgments will evolve as they have already evolved in philosophy and dogma? Let literary partisans have their say, and let no one in the court be shocked that counsel grows emphatic. The jury is intelligent, albeit slow; the judge is qualified to try the case; in the end, verdict and judgment will be found in accordance with the law; there will be no exceptions and no appeal.

In plain words, why shun controversy? — is there any disposition so to do? Oh, yes, Mr. Mealymouth dreads discussion. He is so modest that he jumps if someone contradicts him, and straightway sees the object in his vision from his opponent's view-point. Rarely does he hazard a downright affirmation: "I think," or "it seems to me," or "*me judice*," or "now possibly this is so." There are some who repeat the same expressions, not because of diffidence, but because of affectation. Neither they nor Mr. Mealymouth can be accounted helpers of mankind. The cry is for *authority*, which means knowledge, more of knowledge than the general; not absolute, but approximating, approaching the truth. What the world demands of the scholar is, not what he thinks he *thinks*, but what he thinks he *knows*. Gradually, honestly, inevitably, the world ponders, weighs his dictum. The thinking world will fix its value — in time.

There is, however, an old distinction not yet to be ignored: the distinction between opinion and conviction. The scientists discriminate better than the critics; perhaps in the nature of materials it is easier for the former so to do. "What is your opinion with reference to thought transference?" asked an inquirer of Doctor Bose, the Hindoo scientist. "I must decline to express it. There is no experimental basis upon which to make a satisfactory statement," was the reply. Signor Marconi, the electrician, was asked if he believed that in a certain experiment waves of energy were actually sent through a hill. "That is my present belief, but I do not wish to state it as a fact. I am not certain," was his answer. Which might lead one to assert that the scholar's attitude is that of learner as well as teacher, always; and, furthermore, that because the scholar thinks a thing is so, his thought does not make it so; nor will his wish that a certain thing be true, of itself make his theory a fact.

The literary world has made some progress in its ability to deal with candor and to reason temperately on differences of moment. "What an overworn and bed-ridden argument is this! the last refuge ever of old falsehood . . . this was the plea of Judaism and idolatry against Christ and his Apostles . . . these rotten principles," etc. Thus John Milton, in one of those mild confutations and animadversions wherein seventeenth-century schol-

arship delighted. And yet, in that age of intolerance, as in other ages when the fires have burned more fiercely, it is not difficult now to see that the fiery tongues that shot out and over and around were but the writhings of a single blaze, tongues of one great surging flame, of that purifying fire that tries the truth. They leaped a myriad ways, they divided, they flashed, they stung; yet out of the flame walked Truth, unharmed, triumphant.

Of course, to-day such burnings are incongruous and ought to be impossible; yet there are occasions when the literary controversialist needs to be reminded sharply that tolerance and calmness are not so much virtues as evidences of common sense; and that gentlemen in debate allow intelligence and some freedom in deduction, even, to honorable opponents who have had the floor. Because *he* knows, or thinks he knows, the scholar need not expect everyone else to know in the self-same way; still less need he expect praise from all quarters because he has published *his* knowledge to the world. The scholar, then, must keep his heart sweet and happy; this is the great lesson, the hardest lesson of all. To be right, and not to lose one's temper; to teach truth, and not turn cynic when the world does n't see it that way. Ruskin said of Albert Dürer, that someone found fault with his engraving. The artist replied, "It can't be better done" — "but," adds Ruskin, "he did n't get huffy!" We wish the same statement might be true, by the way, concerning our vigorous and autocratic essayist himself. Who can read without amusement the trenchant footnotes with which Ruskin has peppered the pages of his earlier writings in the Brantwood edition of his works! Here is a good example of modern testiness, somewhat in the old Miltonic style, which we find attached to a paragraph in "Stones of Venice," with reference to the architecture of Verona: "Alas, the noblest example of it, Fra Giocondo's exquisite loggia, has been daubed and damned, by the modern restorer, into a caricature worse than a Christmas clown's. The exquisite colors of the Renaissance fresco, pure as rose-leaves and dark laurel — the modern Italian decorator thinks 'sporco,' and replaces by buff-color of oil-cloth, and Prussian green — spluttering his gold about wherever the devil prompts him, to enrich the whole." Yet this is not so much humor as irascibility, and would hardly do, even for John Ruskin, did we not consider the sensitiveness and impatience of old age. Since the days of the great essayists and reviewers — who, by the way, won their title because of something more than mere arrogance of style — an "intelligent public" has not cared much for that sort of thing. The critic is clearly right in giving forcible expression to his mind; but it is quite essential that he have a mind of some weight to express, and that he utter his convictions with becoming respect for the convictions of those who differ. In the pages of "The Ettrick Shepherd" one may find this happy picture of the scholar asserting his own authority — all the more admirable as coming from one who had submitted to extreme tests in the school of experience and adversity. "Gin I thocht Papistry a fause thing, *which I do*, I wadna scruple to say sae in sic terms as were consistent wi' gude manners, and wi' charity and humility of heart. But I wad ca' nae man a leear!" If such amenity can be conceived as tempering theological debate, is it too much to hope for human nature that this genial spirit may pervade the field of criticism?

WILLIAM EDWARD SIMONDS.

COMMUNICATIONS.

MR. GRANT ALLEN AND COLLEGE EDUCATION.

(To the Editor of THE DIAL.)

The "Cosmopolitan" for October prosecutes Mr. Walker's holy war against existing educational methods and ideals, in somewhat bewildering fashion. It is not very hazardous to predict that many thoughtful readers of Mr. Grant Allen's article will draw from Mr. Allen's facts conclusions by no means identical with his. Mr. Allen is eager to see boys dispatched to foreign lands, to seek their education in travel, and gives a glowing account of the stimulus he himself received from such an experience. Just such an educational experiment as Mr. Allen suggests occurs to me; and it will illustrate Mr. Allen's theory perhaps quite as well as his own experience does. The subject of it, a young man of eighteen, informed me in our second talk that he had spent much of the previous year at a small place in Italy, adding, with evident reluctance at its obscurity, that it was called Verona: he supposed I had never heard of it. Perhaps this will be thought an extreme case to cite against Mr. Allen's theory of the educational sufficiency of travel; but it seems much more in point for the article in question than Mr. Allen's own experience, which is there cited. Mr. Allen came to his travels, as he himself says, after years of bondage to the existing educational system, and found historic scenes inexpressibly rich in significance and interest, and full of delightful stimulus. Are we therefore to conclude with Mr. Allen that his early servitude to Latin and Greek was a lamentable blunder? Does not Mr. Allen's story rather seem a telling vindication of the value of just such studies, while his testimony is not less noteworthy for being unintentional?

We should doubtless strive to view the attitude — or may we say the pose? — of the "Cosmopolitan" as the iconoclast in education, unprejudiced by other phases of its work. Yet it seems hardly accidental that the magazine which sometimes is on the verge of advocating educational nihilism is the one which lately outraged its readers by thrusting before them photographic representations of the distorted corpses of a battlefield, and which just now illustrates its superiority to traditional methods by spelling the divine immanence without an *a*.

EDGAR JOHNSON GOODSPEED.

University of Chicago, Oct. 5, 1897.

SCIENTIFIC WORK IN RHETORIC.

(To the Editor of THE DIAL.)

The communication entitled "The Lack of Scientific Work in Rhetoric," which appeared in THE DIAL for September 16, left unsaid, it seems to me, some things

that are pertinent to the subject under discussion. There are, doubtless, few who would take exception to your contributor's arraignment of much that passes current in our schools and colleges as the science of rhetoric, — the lifeless and deadening applications of an outworn philosophy, formulas whose chief virtue is, perhaps, that they are furthest removed from anything that could be called "rhetorical" in an objectionable sense; or, on the other hand, the more or less unpremeditated effusions that rest on no conscious philosophy at all. There can be no question as to the present vital need of a rhetoric whose methods shall be the methods of modern scientific investigation, and whose relations to the kindred social and psychological sciences shall be made explicit. But it does behoove us, when we have arrived at this view of the situation, to look about us with some concern to see whether there are any tendencies at work pressing forward in the right direction and only waiting for due encouragement.

If the colleges are largely responsible for the unfruitful condition of rhetoric to-day — and this seems to be the charge of the writer of the communication — it is surely to them that we must look for aid, provided it is not unwarrantable to assume that they are endowed with a sense of moral responsibility. Upon them rests the obligation of answering for the kind of rhetoric they have been teaching and are teaching, when called to account. And the obligation is already being faced in the graduate departments of some of the larger universities in a scientific way, as in the case of the University of Michigan, the first to offer graduate courses in rhetoric, where for some years past graduate research work has been carried on with reference to various problems in rhetoric, involving the social sciences on the one side, and the laboratory methods of experimental psychology on the other. Just how far such researches as these have gone toward making for a truly scientific theory of rhetoric, it is difficult to say, because of the absence of any organ of communication between groups of investigators. It is one of the paradoxes of history that the science which is concerned primarily with communication, with the economics of the exchange and transportation of spiritual commodities, should have no organ of communication itself, no common carrier. This lack of a suitable medium of publication is enough to make one think that "the science of rhetoric is fifty to a hundred years behind economics and psychology." It explains, in a measure, why "the work of each writer is generally unadvantageously individual in some respects — each author usually attempting to cover the whole field of the subject"; for such a state of affairs as this is due not merely to "the comparative absence of scientific methods," but also, and perhaps first of all, to the absence of an opportunity for comparing results attained, and so furthering "division of labor and intelligent coöperation." Some attempts have been made, I believe, toward satisfying this need of an organ of communication, as, for example, the publication, in connection with the courses already referred to, of the series entitled "Contributions to Rhetorical Theory." It will be through the encouragement of such attempts as these that a very immediate and practical rhetorical problem will be solved.

If in working to bring about any reform, it is wisest to league with those elements that have begun, spontaneously it may seem, to right the wrong and bring order out of lawlessness, so in the case of the present chaotic, and at the same time scholastic, condition of rhetorical theory, it may be well to seek out and try to further those tendencies which have begun to shape things anew for the better.

WILLARD C. GORE.

Riverside, Ill., Oct. 2, 1897.

A TEXT FROM TEXT-BOOKS.

(To the Editor of THE DIAL.)

It has been my fortune, as a teacher in a secondary school of some prominence, to receive from a dozen or more competing publishers a variety of editions of the English classics that are now required for admission to most American colleges. As fast as I have received these books I have placed them side by side in my library, until they now fill two or three shelves. In their motley array they present anything but a uniform appearance. They are bound in all sorts of colors, printed on all sorts of paper, and their original portions written in all sorts of styles, — that is, when they are written at all, for some of them do not seem even to have been written, but simply put together. And while the ways of their editors are as varied as the colors in which the books themselves are bound, in one respect they are very much alike. Nearly all of them have a remarkable tendency (which they in nowise overcome) to fill their books with masses of unassimilated material — with introductions which do not introduce, with notes which do not explain, and with suggestions which do not suggest. On the whole, these books, while they evidence the general awakening of interest in the study of English, appear also to emphasise the maze of methods in which we are just now floundering.

It has seemed to me that many of the sins committed in these books may be laid to the fact that most of them are edited by men who have had no actual contact with secondary school work. Having taught in both college and high school, I maintain that it is not a sufficient qualification for a text-book editor merely to have observed "carefully the needs of students who present themselves for admission to college," as one prospectus puts it, but that some teaching experience in either the high school or the academy is essential to an appreciation of the real needs of the secondary school student. I am further convinced of this when I observe one college editor quoting in the introduction to his book something like fifty pages of critical comment on his author and work, the most of which is bound to prove dry and hard reading for the average high-school student, and another printing more than one hundred pages of notes to less than half that number of text. A third, who crowds his pages with a multitude of questions that would occur at once to any live teacher, is no better.

Is not the cause worthy of something better? May we not have an edition of the English classics which will be the result of the united efforts of such of the secondary school teachers of the country as combine the necessary scholarship with some degree of literary ability, — sufficient, at any rate, to eliminate the unessentials which overload the books we now have, and to arrange the material used with a view to artistic effect?

TULEY FRANCIS HUNTINGTON.

Milwaukee, Wis., Oct. 7, 1897.

A NEW weekly review, entitled "Literature," with Mr. H. D. Traill ("that demon Traill," as Matthew Arnold once called him) as editor, is announced for early appearance in London and New York. Messrs. Harper & Brothers will be the publishers for this country.

The New Books.

The Tennyson Memoirs.*

"Old ghosts whose day was done ere mine began,
If earth be seen from your conjectured heaven,
Ye know that History is half-dream — ay even
The man's life in the letters of the man.
There lies the letter, but it is not he
As he retires into himself and is:
Sender and sent-to go to make up this,
Their offspring of this union. And on me
Frown not old ghosts, if I be one of those
Who make you utter things you did not say,
And mould you all awry and mar your worth;
For whatsoever knows us truly, knows
That none can truly write his single day,
And none can write it for him upon earth." †

In the foregoing Sonnet (written originally as a preface to "Becket," and first published in the work now before us) the late Lord Tennyson expressed incidentally his conviction of the essential insufficiency of all biography. Letters the most intimate, being unavoidably tinged by the personality of "sent-to" as well as "sender," but partially or fitfully reveal the writer "as he retires into himself and is"; while if it is given to no man to "truly write his single day," then surely "none can write it for him upon earth." Lord Tennyson, as we learn, disliked the notion of a long, formal biography. For those who cared to know the spiritual side of his literary history, he wrote "Merlin and the Gleam." That figurative account of his poetic progress he seems to have thought "would probably be enough of biography for those friends who urged him to write about himself." But however modest his estimate of the biographical demands of these friends, he can scarcely have thought for a moment that the veiled, mystical intimations of "Merlin," dim adumbrations of spiritual processes which the poet himself but imperfectly divined, would satisfy the curiosity of the general public, or indeed meet the questions which that public would be most likly to ask. Most men look to biography solely for the sort of personal information in which the prince of biographers, James Boswell, chiefly dealt; and a biography of the Boswellian type, Lord Tennyson must have known was inevitable. From the disclosures of such a biography, were it ever so candid, he had little reason to shrink. Here, the unflinching pen of a Froude could point out no jarring discrepancies between the man and his work. What Tennyson seemed to be to the multitude, who viewed him solely through the transfiguring medium of his verse, he really was, to a quite exceptional degree. His life and his message were nobly of a piece.

As we have already said, Tennyson disliked the idea of a long, formal biography. But as his life must inevitably be written, he was anxious that it be written once and for all—that it be so written as to preclude the chance of further and unauthentic biographies. His wish in this regard seems to us to be met, as fully as it was possible to meet it, in the noble volumes now before us, the pious work of his son, the present Lord Tennyson. Some future aftermath of Tennysonian memories there will probably be; but Lord Tennyson has given us what must remain for all time the one full and authoritative Life of his father. Touching his method, Lord Tennyson says:

"According to my father's wish, throughout the memoir my hand will be as seldom seen as may be, and this accounts for the occasionally fragmentary character of my work. The anecdotes and sayings here related have been mostly taken down as soon as spoken, and are hence, I trust, not marred or mended by memory, which, judging from some anecdotes of him recently published, is wont to be a register not wholly accurate."

The foregoing paragraph fairly indicates the general form and character of the work, which is essentially a rich storehouse of Tennysoniana, to which the best minds in England have lavishly contributed, rather than an attempt at a set recital and formal biography of the sort the poet himself would have disapproved of. Regular narrative is not, of course, wholly wanting. Such facts as people naturally wish to know concerning the poet's ancestry, birth, homes, schools, college life, friendships, travels, etc., are given in order. As to manuscripts left by his father, Lord Tennyson says:

"The most interesting to me are my father's unpublished poems and letters, and notes on his own life and work left me for publication after his death, Arthur Hallam's letters, Edward Fitzgerald's private MS. notes, and the journal of our home life."

As to the "unpublished poems," it is pleasant to say that the volumes are enriched with them to a degree more likely to surpass than to fall short of the hopes of the most sanguine Tennysonian. Lavish quotation of these belated treasures of song would be obviously unfair; but we may venture on an extract or two, with the certainty of whetting, rather than appeasing, the reader's appetite. The following stanzas, entitled "The Mother's Ghost," belong to the period 1832–35.

* Alfred Lord Tennyson: A Memoir. By his Son. Two volumes, illustrated. New York: The Macmillan Company.

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"Not a whisper stirs the gloom,
It will be the dawning soon,
We may glide from room to room,
In the glimmer of the moon:
Every heart is lain to rest,
All the house is fast in sleep,
Were I not a spirit blest,
Sisters, I could almost weep!

"In that cradle sleeps my child,
She whose birth brought on my bliss;
On her forehead undefiled
I will print an airy kiss:
See, she dreameth happy dreams,
Her hands are folded quietly,
Like to one of us she seems,
One of us my child will be."*

Of a later date than the foregoing verses are the indignant lines, written in the poet's undergraduate days, on "Cambridge of 1830" — the narrow and lethargic Cambridge of which Macaulay said: "We see men of four and five and twenty, loaded with academical honors and rewards — scholarships, fellowships, whole cabinets of medals, whole shelves of prize-books, enter into life with their education still to begin; unacquainted with the first principles of the laws under which they live, unacquainted with the very rudiments of moral and political science." Cambridge was, in the eyes of the more practical and progressive, then an institution consecrated by prejudice and immemorial usage to the business of launching upon the world a yearly batch of mediæval-minded young gentlemen, who, so far as the training of their Venerable Mother went, were about as well fitted as so many Kaspar Hausers to grapple with the realities of practical life. The young Tennyson expressed his opinion of the prevailing *régime* in a sonnet which is perhaps more vigorous and biographically suggestive than poetic.

"Therefore your Halls, your ancient Colleges,
Your portals statued with old kings and queens,
Your gardens, myriad-volumed libraries,
Wax-lighted chapels, and rich-carven screens,
Your doctors, and your proctors, and your deans,
Shall not avail you when the Day-beam sports
New-risen o'er awakened Albion. No!
Nor yet your organ-pipes that blow
Melodious thunders thro' your vacant courts
At noon and eve, because your manner sorts
Not with this age wherefrom ye stand apart,
Because the lips of little children preach
Against you, you that do profess to teach
And teach us nothing, feeding not the heart."*

The voices of the new age, indeed, early awakened a responsive echo in the spirit of Tennyson. To the political issues that stirred England in his youth he was keenly alive. It is pleasantly related that when the news of the passing of the Reform Bill for England and Wales reached Somersby, the young Tennysons, headed by the poet, rushed out into the darkness to the neighboring church, and rang the bells as madly as the "inspired tinker" himself might have rung them in the days of his unregenerate youth. Whereat, says the author of the Memoir,—

"The new parson, horrified at hearing his bells rung, and not merely rung but furiously clashed, without his leave, came rushing into his church, and in the pitch blackness laid hold of the first thing which he could clap hand to, and this happened to be my aunt Cecilia's little dog — which forthwith tried to bite. The Tennysons then disclosed themselves amid much laughter; and the parson, who I suppose was a Tory of the old school, was with difficulty pacified. More than once my father thought of turning this scene into verse as an interesting picture of the times."

An extremely interesting and valuable feature of the work are the letters to and from Tennyson, with which both volumes are thickly studded. One of the earlier ones, from John Sterling, hits pleasantly at Carlyle.

"Carlyle was here yesterday evening, growled at having missed you, and said more in your praise than in anyone's except Cromwell and an American backwoodsman who has killed thirty or forty people with a bowie-knife and since run away to Texas."

A letter to Dean Bradley (1855) acknowledges the receipt of a volume of Matthew Arnold.

"Many thanks for the Arnold: nobody can deny that he is a poet. 'The Merman' was an old favorite of mine, and I like him as well as ever. 'The Scholar Gipsy' is quite new to me, and I have an affection for him, which I think will increase."

Apropos of the foregoing letter, it may be noted that the author was entrusted years later by his father with the following message for Mr. Arnold: "Tell Mat not to write any more of those prose things like 'Literature and Dogma,' but to give us something like his 'Thyrsis,' 'Scholar Gipsy,' or 'Forsaken Merman.'" Mr. Arnold naturally took the monition in good part, and told the story gleefully "all over London."

In a note from Mr. Herbert Spencer, the reader may possibly discern a tinge of unconscious humor.

"I happened recently to be re-reading your Poem 'The Two Voices,' and coming to the verse —

'Or if thro' lower lives I came —
Tho' all experience past became
Consolidate in mind and frame —'

it occurred to me that you might like to glance through a book which applies to the elucidation of mental science the hypothesis to which you refer. I therefore beg your acceptance of 'Psychology,' which I send by this post."

Whether or no the laureate "glanced through" Mr. Spencer's formidable *chef-d'œuvre* is not

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recorded. Touching the philosophical content of Tennyson's work, Professor Jowett (a frequently recurring name in the "Life") once observed:

"Your poetry has *an element of philosophy more to be considered than any regular philosophy in England.* It is almost too much impregnated with philosophy, yet this to some minds will be its greatest charm. I believe that your 'In Memoriam' and 'Crossing the Bar' will live forever in men's hearts."

One may venture to suggest here, in all deference, that Tennyson's poetry, especially the pieces cited by the Master of Balliol, may be said to be impregnated with the "breath and finer spirit" of the current "regular philosophy in England," rather than to be remarkable for any such element of their own distinct from that philosophy. Do not, for instance, the groups of stanzas in "In Memoriam" numbered LIV., LV., and LVI., really sum up and nobly transfigure what may be termed the "Gospel of Modern Thought"? Having cited Professor Jowett, we may fitly quote here from a letter by him to Lady Tennyson (1858), in which he incidentally appraises criticism as a form of literature.

"You asked me whether I could suggest any subjects for poetry. I have been so presumptuous as to think of some. I don't believe that poetical feelings and imagery can ever be exhausted. That is only a fancy which comes over us when our minds are dry or in moments of depression. This generation is certainly more poetical and imaginative than the last, and perhaps, in spite of the critics, the next may be more poetical than our own. And as to the critics, their power is not really great. Wagon-loads of them are lighting fires every week or on their way to the grocers. I often fancy that the critical form of modern literature is like the rhetorical one which overlaid ancient literature, and will be regarded as that is, at its true worth in after times. One drop of natural feeling in poetry or the true statement of a single new fact is already felt to be of more value than all the critics put together."

Tennyson's allusions to America and Americans are throughout generally in a kindly spirit enough — though we find him, in a letter to Mr. Gladstone (1872), threatening that "If you let those Yankees get anything like their way of you in the Alabama claims, I wont pay my 'ship-money' any more than old Hampden." A letter of later date, however (to Dr. Van Dyke), contains the assurance that "The report (which you quote) that I dislike Americans is wholly without foundation, though it is true that I have protested against the manner in which some of the American publishers have pilfered my work."

Lord Tennyson, of course, had the penalties as well as the rewards of his popularity on this side the water. He was long one of the stock "objects of interest" for the transatlantic tourist. It is recorded that one misguided enthusiast descended upon Aldworth with the staggering announcement that he had worked his way across the Atlantic in a cattle ship, solely in order to recite "Maud" to its author — which he forthwith proceeded to do. "Having pity on the man," says the narrator, "my father allowed him to do so, but suffered from the recitation. We paid the reciter's passage back to America, but never heard of him again."

Lord Tennyson's Life of his father is ununquestionably a book that permanently and appreciably enriches English literature. It is hardly possible to conceive of a generation to come that it will not deeply interest, containing as it does the best and truest that could be said of Alfred Lord Tennyson, as man and as poet, by those of his contemporaries who were best qualified to speak of him. It is a book eloquent of pious toil, of modest self-repression, of filial solicitude lest the bounds of a somewhat difficult prescribed standard be overstepped, of anxiety to leave no source untried whence a ray of real biographical light was to be looked for. Lord Tennyson has been liberally and directly assisted in his work by his father's more intimate and eminent friends. Tennyson's letters to and from the Queen are piously enshrined by his son in a separate chapter. The opening volume is prefixed by a Chronology of the Books of Poems; and the Index, we are glad to say, is a notably full and helpful one. In their material features the volumes are impeccable. The superb series of portraits fitly crowns a work which is a veritable literary feast from cover to cover. One more example of the generous aftermath of Tennysonian song we shall venture to give in closing — an unpublished version of "Sweet and Low."

"Bright is the moon on the deep,
Bright are the cliffs in her beam,
Sleep, my little one, sleep!
Look, he smiles and opens his hands,
He sees his father in distant lands,
And kisses him there in a dream,
Sleep, sleep.

"Father is over the deep,
Father will come to thee soon,
Sleep my pretty one, sleep!
Father will come to his babe in the nest,
Silver sails all out of the west,
Under the silver moon,
Sleep, sleep!"*

E. G. J.

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The Foundations of Knowledge.*

Somewhat more than two hundred years ago, a company of gentlemen were engaged in the discussion of a problem of metaphysics. The longer they considered the question, the more completely they found themselves at sea. Finally it occurred to one of their number, a Mr. John Locke, that their difficulties were caused by their failure to raise a fundamental question, namely, What are the powers of the human mind; how much can we know, and how much from the very nature of our faculties must remain forever unknown? Locke undertook to jot down a few thoughts on this subject for the benefit of his friends, and out of these detached notes grew the famous "Essay Concerning Human Understanding." Thus was launched a new science, which to-day is known by the name of epistemology, or theory of knowledge. Not that Locke is entitled to be considered its founder, in any other sense than that in which Stevenson may be called the inventor of the locomotive. What he did was to so demonstrate the utility of this new discipline by his own contributions as to assure it a permanent place in the world of philosophic thought.

It cannot be truthfully said that epistemology has always enjoyed a great share of popular favor. Its problems seem at first sight too remote from the interests of every-day life to be worth the effort and time necessary for their study. But the past generation has witnessed something of a revolution in this respect. The term agnosticism, introduced into the language by Professor Huxley, has called the attention of the public to a theory which if true is felt to be of the greatest importance to every human being. Following Hume, whose interpreter he has made himself, Huxley declares that our only source of knowledge of the world without us is sensation. But all sensations, even those of sight and touch, are mere feelings which tell us nothing of the real nature of anything outside of ourselves. Hence it is concluded that the world conceived to lie behind these subjective phenomena as their cause is absolutely inaccessible to human reason; wherefore the theologian and the metaphysician, since they attempt to penetrate into this region, are on the same intellectual plane as the would-be inventor of the perpetual-motion machine.

Within very recent years, Mr. Balfour has given new life to the popular discussion of epistemological questions. He has striven to show that there is evidence for the existence of God, the immortality of the soul, and the ultimate triumph of right over wrong, of equal validity with that for the accepted results of physical science. Scientific theories are never matters of experience in the strict sense of the term. They simply represent the way in which certain observed facts must be put together if any explanation for them exists. Thus at the foundation of science lies the faith that all experience is ultimately explainable; and the sole warrant for this faith, it is claimed, is the felt need of such explanation. But if this craving carries with it its own warrant of satisfaction, the same claim may be urged for all the other deeper cravings of our nature. If this be true, our belief in the existence of Providence may have exactly the same foundation as that in the uniformity of nature which is the basis of all generalization in science. Most readers will be familiar with the form which Browning has given to this doctrine. Other thinkers — as, notably, Coleridge, Carlyle, and Emerson — have sought a different way out of agnosticism. They maintained the existence of certain intuitions which give us a direct knowledge of the invisible world, and acquaint us with those truths which are of most concern to our deeper life. Sometimes these intuitions are described as if they were revelations vouchsafed by a higher power to those whose lives render them worthy recipients of the message. Others have assimilated them to mathematical axioms, the truth of which the mind perceives as soon as they are presented. In one form or another, the doctrine that what is non-existent for sense may thus be clear to the eye of reason, has been a favorite tenet from the time of Plato to the present day.

It is the office of epistemology to examine these various conflicting contentions. It enquires what we may know, how we gain our knowledge, and by what touchstone we may distinguish false beliefs from true. Its province is not confined to the question of the possibility of knowing the supersensible world, but extends to all branches of human inquiry. It investigates, among other things, the conditions of that great body of knowledge upon which our so-called practical activity depends, and the grounds and justification of our generalizations from what has happened in the

* The Theory of Knowledge. A Contribution to some Problems of Logic and Metaphysics. By L. T. Hobhouse, Fellow and Assistant-Tutor at Corpus Christi College, Oxford. New York: The Macmillan Co.

past to what will happen in the future; it asks what is to be understood by the terms substance, cause, and many others which we use confidently enough in daily life with but vague notions of their exact significance. No department of the subject lies remote from the stir and hum of modern intellectual life. The nature of the relation of mind and body, for instance, can be discussed intelligently only when we understand the meaning of the word cause; while the controversy which Professor Ostwald has recently started * proves that the final interpretation of the facts brought to light by chemistry and physics requires an answer to the previous question, What is matter, and where do we get the evidence of its existence?

Of the treatises dealing with the theory of knowledge, that which Mr. Hobhouse has recently given us is the most complete, as it is one of the ablest and most satisfactory, in the English language. No other English work covers the field so thoroughly. This fact, taken in connection with the keenness of analysis, sanity of judgment, and clearness of exposition exhibited throughout, make the work indispensable to the specialist, and at the same time admirably suited to the needs of the beginner. In his doctrine of matter, the author shows himself quite out of sympathy with the views held by the great majority of students of the subject, and the arguments advanced in support of his position will probably strike most readers as more ingenious than convincing; but even here the hall-mark of a great work is not wanting — we learn as much from a chapter whose final conclusions we reject as from one whose reasoning carries with it complete conviction. In general we seem to be reading a book which Locke might have written after the work of Hume and Kant, Mill and Green.

The ultimate source of all the knowledge we as yet, at any rate, possess, is, we are told, the direct experience of a given content of consciousness. This represents the same thought which Locke intended to express when he laid down his famous proposition that the source of all knowledge is experience, as given in sensation on the one hand, and the consciousness of the operations of our own minds on the other. These contents may be *remembered* and *analyzed;* they may be subjected to the process of *construction* (or synthesis) by which wholes arise which have never before been given in their entirety (one example of this is the work of the imagination); and, finally, under certain conditions which it is the office of inductive logic to point out, the relations which obtain between the different elements of a content of consciousness may be *generalized*, so that we may affirm that what is perceived to be conjoined here and now will be found together everywhere and always. The axioms of mathematics are shown to be special cases under this principle, and so by implication the existence of a separate faculty to account for them is denied.

Such, according to Mr. Hobhouse, are the processes by which knowledge is gained. But now, what grounds have we for supposing that they terminate in truth? Of course, we all know how one judgment may be corrected by comparison with another, and one observation by others more carefully conducted; but the question is, what right have we to believe that our faculties, even when working in their perfection, lead us to truth at all? The reply is that when the deliverances of our various "faculties" form a completely consistent system — one from which all contradictions have been eliminated — no motive and no rational justification remain for distrusting them. We begin, and we must end, with assuming that the workings of the mind are such that where harmonious they reveal to us reality. Any other assurance it would be senseless to demand. We thus find our questions answered as follows: We may know whatever is given in immediate experience, or is remembered, or may be inferred from the data supplied by experience; the conditions of knowledge are the working of the processes already enumerated; the justification for any confidence we may feel in them is the fact that their reports are consistent and mutually support each other.

With reference to Mr. Balfour's contention, Mr. Hobhouse admits that the wants and cravings of our ethical and religious nature are capable of creating their own beliefs, or at least of influencing us in the selection of our creeds. Moreover, he thinks this procedure may ultimately be able to justify itself before the bar of reason. But, as against Mr. Balfour, he urges that as yet there is no agreement as to just what these needs are, and what is necessary for their satisfaction. Until the partisans of this view are at one on these points, he regards their claims as not worth the consideration of a serious thinker. In this attenuated form, the doctrine that you may believe what you very much want to believe (for, notwithstanding all disclaimers, this is what it comes

*See "Popular Science Monthly," March, 1896.

to) will probably do no harm. Of course, the possession of truth ordinarily yields a satisfaction of its own, and is often pursued for the sake of this satisfaction. But the "logical Pharisee" can point out that there must be, and is, other justification for the trust in our intellectual processes beyond the satisfaction they yield; and if so, the entire argument of Mr. Balfour falls to the ground. This by no means cuts us off from all access to the world of ultimate reality. The complete explanation of experience compels us to transcend experience, as even agnosticism will be found to admit. Here, then, is a legitimate sphere for a scientific metaphysics, permanent contributions to which may be found in the works of all the great masters of philosophy.

FRANK CHAPMAN SHARP.

THE STUDY OF ENGLISH WORDS.*

The growing interest in the study of English in our universities and secondary schools is especially encouraging to those who realize how absolutely human progress is dependent on the ability to record and to communicate facts and ideas. The impatience of "practical people" with the study of language would be an insoluble puzzle to the thoughtful observer, if the ungrateful tendency of human nature to take for granted the most important elements in well-being were not too familiar to need more than a passing mention. "Practical people" above all others ought to recognize the value of words. The idealist may imagine, in some vague way, that thought can communicate itself without expression; but to those who deal with the visible and tangible, the embodiment of the thought should be scarcely less important than the thought itself. That its importance is not more generally realized is due to the fact that a fit medium of expression is, like air and sunshine, usually taken for granted. When the public can be made to understand that discrimination is as necessary in the choice of words as in the selection of materials for a bicycle or a bridge or for a durable garment, a great step will have been taken in popular education.

In these democratic days the educational tendency is, as has been often pointed out, to level down rather than to level up. The humanities are sacrificed to the sciences; studies that elevate and refine are subordinated to the so-called utilities of life. Under these circumstances, those who believe that "man does not live by bread alone" find ample ground for encouragement in the rapidly growing interest in that great English literature which, in addition to its native vigor, has shown a remarkable power of absorbing what is best in other literatures. The study of English as language has not hitherto kept pace with the study of English as literature; yet the appreciation of English as literature is inevitably dependent on the understanding of English as language, — an axiomatic truth that is obscured by the habit of taking the understanding of English for granted. Every other art must be taught; but one of the most difficult and most vitally important of all the arts, the art of expression, is supposed to be acquired instinctively. It is acquired, to a certain extent, not instinctively, but unconsciously, by a few highly-favored individuals — those who are born into families where words are carefully chosen, where nice distinctions are made, where books of the highest type are intimate companions; yet in order that the choice of words may be intelligent, these unconscious influences must be, and in such families generally are, supplemented by systematic training. The old custom of teaching children Latin at an early age, and the consequent discovery, in childhood, that ideas do not necessarily arise with the words to fit them, and that the selection of the right word is a matter requiring care and thought, gave the needed stimulus to the sense of discrimination. Now that the study of Latin is postponed to a later period in school life, or more frequently omitted altogether, while teachers in the grade schools are often familiar with no language but their own, and in many cases not intelligently familiar with that, indications that the scientific study of English is working down from the universities to the secondary schools, with a consequent improvement in the methods of the primary schools, cannot be too heartily welcomed.

In connection with these indications, the appearance of a text-book of English words, that is written on scientific principles, is of peculiar interest to all who believe that an intelligent use and understanding of the English language is the fundamental requisite of a good education; and that, in the last analysis, that use and understanding must be conditioned on a keen sense of the value of words. "A Study of English Words," by Miss Jessie Macmillan Anderson, is evidently the work of one who combines with an unusual appreciation of

*A STUDY OF ENGLISH WORDS. By Jessie Macmillan Anderson. New York and Chicago: The American Book Co.

the English language, and a scientific training in its principles, a rare power of imparting her own interest and knowledge to the untrained and unscientific mind. Many valuable books have been written to give information on this subject to those already interested in it; this little book is one to awaken an interest where none has yet been felt. The ideal method of teaching English is undoubtedly by means of good literature in the hands of a competent teacher; but competent teachers of English are scarce in the places where they are most needed. A careful study of such a book as this in our grammar schools would do much to prepare those who in a few years will be the teachers in our grade schools to guide their pupils into an intelligent interest in words and language.

Perhaps Miss Anderson's book may be best described by saying that it is organic, not mechanical, as most books are that deal with stems and prefixes and suffixes for school use. Her method insures for words and language the same vital interest that school children feel in natural history and botany when properly taught. Beginning with language as a living, growing thing, having its periods of childhood, youth, maturity, and old age, with its family relationships and family resemblances, and going on to trace specifically the growth of the English language, with its various possibilities of combination and modification and their actual outcome, the reader is brought to the difficult and technical matter of roots and stems with a sufficiently living interest to vivify even those dry bones; much as the student of botany, in tracing processes of plant life and growth, becomes sufficiently enthusiastic to carry over his enthusiasm into the pursuit of botanical names. Following the study of derivations, which embodies the results of the latest linguistic research, are chapters on the growth and change in the meaning of words, on the relative merits of Saxon and Latin English, on the artist's and scientist's use of words, on synonyms and on prose rhythms, which will be welcomed by those teachers who believe, with Miss Anderson, that the best methods are not too good for our boys and girls, and that the unconscious choice of one word rather than another should be developed at the earliest possible age into intelligent selection. The result is that while the book is precisely what is needed to supplement the individual work of teachers, it is safe to say that many educated men and women would find in it much to heighten their appreciation of the literature that they now read with pleasure and profit, without knowing why. Nowhere else can we find, in as convenient a form, so much that we all ought to know, but that few of us, except special students, do know, about our language. And it is all told with a freshness of treatment that will attract the student, and at the same time with a vividness and sympathetic appeal that will awaken and hold the interest of any intelligent school boy or girl. Miss Anderson evidently remembers what too many writers for young people forget,— that a great many books that we call classics are the favorite books of boys and girls. Her "hope that this elementary work may help toward the time when our boys and girls shall know more of their English tongue, and shall feel increasingly the charm and worth of their language inheritance," will be echoed with firm assurance by those who see clearly just where this book would have helped them in their own school days. The important thing in education is, not to be carried along, but to be started on the right track; and this interesting and suggestive book is admirably planned to start boys and girls, as well as older persons, on the right track in the study of words and literature.

MARGARET COOPER MCGIFFERT.

ESSAYS ON MAN AND DESTINY.*

One of the striking features of Mr. Karl Pearson's new volume of "Studies in Evolution" is the varied character of the "studies." It is not lessened by reading the author's preface. In it he says: "To some readers a few words of explanation on the apparent want of unity in the contents of this book may seem desirable." The unity which he himself believes exists in them is, "the endeavour to see all phenomena, physical and social, as a connected growth, and describe them as such in the briefest formula possible." Fully recognizing this, and being in hearty sympathy with the author, we still find his matter extremely varied.

Of a certain series of these essays, mathematical in character, "The Chances of Death" may be selected as typical. It is a study of the mathematical curve of mortality. In an ingenious and remarkably readable way, Mr.

*THE CHANCES OF DEATH, AND OTHER STUDIES IN EVOLUTION. By Karl Pearson. In two volumes. New York: Edward Arnold.

Pearson calls attention to the peculiarities and components of this curve. It is really a compound, the resultant of several simple curves, each with its influence. The mortality from birth to death does not tell the whole story: the curve extends back of the point of birth, taking in pre-natal death. The famous mediæval "dance of death" is inexact.

"Artistically we no longer think of death as striking chaotically: we regard his aim as perfectly regular in the mass, if unpredicable in the individual instance. It is no longer the Dance of Death which pictures for us Death carrying off indiscriminately the old and the young, the rich and the poor, the toiler and the idler, the babe and its grandsire. We see something quite different: the cohort of a thousand tiny mites starting across the Bridge of Life, and growing in stature as they advance, till at the far end of the bridge we see only the graybeard and the 'lean and slippered pantaloon.' As they pass along the causeway the throng is more and more thinned. Five Deaths are posted at different stages of the route alongside the bridge, and, with different skewness of aim and different weapons of precision, they fire at the human target, till none remain to reach the end of the causeway — the limit of life."

To illustrate his conception, the author has caused a quaint and striking picture of the bridge of life to be drawn.

Of the other purely mathematical essays, "Variation in Man and Woman" is most valuable. It is commonly stated in anthropological writings that man is more variable than woman. Mr. Havelock Ellis, in "Man and Woman," makes the statement direct and unqualified, and considers it a matter of prime importance. Mr. Pearson "lays the axe to the root of this pseudo-scientific superstition." He presents the most carefully treated mass of data ever dealt with, and outlines a proper mode of examining it. Seventeen anthropological characters are investigated, and in eleven of these woman appears to present the greater variation. In the important matters of weight, stature, girth, grip, and skull capacity, woman is the more variable. This greater variability of woman is attributed to "her relatively less severe struggle for existence." In his final conclusion the author makes a fairly vigorous thrust at Mr. Ellis, saying: "Those writers who find in this principle [man's greater variability], not only 'social and practical consequences of the widest significance,' but also an explanation of the peculiar characteristics 'of the whole of our human civilization,' are scarcely to be trusted when they deal with the problems of sex." Whatever the final verdict of science in the matter — for our author does not consider his paper exhaustive,— the essay is one of the most important that has, for a long time past, appeared in physical anthropology.

The rigid application of mathematics to the theory of natural selection in society and the important discussions of the present anti-science drift of thought, while both interesting and important, may not detain us. The clever studies in the second volume, "Woman as Witch," "Ashiepattle, or Hans Seeks His Luck," "Kindred Group Marriages," "The German Passion Play," demand notice. They deal more or less directly with the marvellously instructive mediævalism of Europe. The first three are studies in customs and words to secure survival data of the old "mother-right." The last is a study of the matter, spirit, and significance of the great religious drama, "A Study in the Evolution of Western Christianity." In them all the author shows a wealth of accumulated material and marked originality in treatment. His style is terse, clear, and vigorous: himself a radical, a materialist, a socialist, his work is always candid, his treatment sympathetic. His application of mathematics in some fields where it has hitherto been omitted is bound to stop much loose thinking and indefinite statement. His work, curious and interesting in its range and varied character, must stimulate workers, for it bears the stamp of honesty and independence.

FREDERICK STARR.

RECENT STUDIES IN EDUCATION.*

One of the most interesting and important books in recent pedagogical literature is Mrs. Mary R. Alling-Aber's "An Experiment in Education." The experiment described in this book was made in a primary department in Boston, in 1881, and the aim of the experiment was "to see if the child may not be introduced at once to the foundations of all learning — the natural and physical sciences, mathematics, literature including language, and history — and at the same time be given a mastery of such elements of reading, writing, and number as usually constitute primary education." On another page

* AN EXPERIMENT IN EDUCATION. Also, The Ideas which Inspired it and Were Inspired by it. By Mary R. Alling-Aber. New York: Harper & Brothers.

FROEBEL'S EDUCATIONAL LAWS FOR ALL TEACHERS. By James L. Hughes. New York: D. Appleton & Co.

SCHOOL MANAGEMENT AND SCHOOL METHODS. By Joseph Baldwin, M.A., LL.D. New York: D. Appleton & Co.

SOME OBSERVATIONS OF A FOSTER PARENT. By John Charles Tarver. New York: The Macmillan Co.

COLLEGE TRAINING FOR WOMEN. By Kate Holliday Claghorn, Ph.D. (Yale). New York: Thomas Y. Crowell & Co.

the similar experiment at Englewood, Illinois, is briefly set forth. But the bulk of the book is given up to general ideas which these experiments suggested, and to remarks on their special application to the teaching of science, history, literature, and so forth. The writer believes in giving to children two years old and upward the same mental nourishment as to adults, and in doing this "fearlessly"; and her observations and reflections on this matter are of great interest. The special value of the book is that it brings out the new ideas on education clearly and definitely on the basis of actual experiment; but the work would have been doubly valuable if it had been more fully illustrated by example and incident. We commend this very original, sound, and suggestive little book to all teachers, and especially to all those in kindergarten and primary grades.

Another book which ought to be very useful to teachers in every department is "Froebel's Educational Laws for all Teachers," by Mr. James L. Hughes. The main object of this book is to show that Froebel's ideas and methods are significant for the whole scheme of education from kindergarten to university. This work consists of quotations from Froebel giving his general ideas on education, with a running exposition and comment partly original with Mr. Hughes and partly selected. There are interesting chapters on Unity, Self-Activity, Play, Apperception, Evolution, and so forth. The work is uncritical, and perhaps over-eulogistic. Though very enthusiastic, it is always sane. While Mr. Hughes has given a serviceable and careful presentation of the subject, the book is too scrappy and general; and there is still need of a very simple work which from abundant examples shall set forth clearly, without any manifold quotations, the Froebelian principles.

"School Management and School Methods," by Professor Joseph Baldwin, is an outline manual designed especially for classes of teachers. It emphasises the direct teaching of morals and religion, and is opposed to "rewards, per-cent marking, formal examinations, and corporal punishment!" The author discusses educational conditions, facilities, school-government, class management, school and college organization, and methods of teaching. In the main it is up to date, though under the account of school libraries we do not find any description of the traveling-library scheme. The style is oral, and very jerky in its repetition of short, abrupt sentences. The tone is very enthusiastic, but rather crudely so. While as a syllabus the book has some merit, yet there is so much vague and general treatment that it will hardly be of the highest value to teachers. Further, for such a work the references to the literature of the subject should be far more full and explicit than we find here.

In Mr. J. C. Tarver's "Observations of a Foster Parent" we have a pleasantly written book whose object is the very praiseworthy one of mediating between the parent and the foster parent or teacher, of making their relation more intelligent and sympathetic. Mr. Tarver avows that he has written this book "chiefly for the sake of earnest and anxious persons who have no means of knowing what is the best thing to do for their children, or of measuring what is being done for them by others." To this end he has put together some thirty short discursive chapters on studies, methods, pupil's mind and character, schools, etc. The book is very readable, and contains some shrewd observations. But the point of view is ultra-English and conservative, and it would hardly be of much use to the American reader. There is certainly room for a first-rate book which shall address the American parent from the most advanced point of American educational progress.

A book which fulfils this aim in one way with reference to young women is Mrs. Kate Holliday Claghorn's "College Training for Women." This book, by a college woman, on collegiate instruction for women, will be of especial service to parents and intending students, but will also have a considerable interest for the public at large. There is sound discussion and advice on such subjects as "Choosing a College," "Life at College," "The Graduate Student," "The College-Trained Mother," "The College-Woman as a Social Influence" and "College Training for the Wage-Earner." While not very mature in thought or expression, the writer is intelligent, earnest, and enthusiastic, and her little book will be of real service in its field. Though she does not discuss directly the problem of co-education, her remarks apply both to colleges exclusively for women and to co-educational institutions.

HIRAM M. STANLEY.

BRIEFS ON NEW BOOKS.

English history down to date.

Mr. Justin McCarthy has become his own continuator; and to his "History of Our Own Times," published in 1878, he has added a concluding volume (Harper), bringing the narrative down to the Diamond Jubilee. It is a delightful book, even if it is not history. As might be expected, it is chiefly made up of Mr. McCarthy's recollections and reflections. A man who has been a large part of the events he describes can hardly be asked to encumber himself with the paraphernalia of the scientific historian when he means to write a good-humored description of the recent past. If one wishes to make oneself conversant with English affairs of the day, there can be no pleasanter method than the reading of so charming a book. Perhaps upon occasion one might desire a little more boldness in putting in the darker lines of the picture. For example, Mr. McCarthy, in describing the Queen's Jubilee of 1887, is compelled to record the fact that Ireland had no share in the festivities. There is a note of hesitancy and apology in each succeeding sentence, as if he desired

to minimize the effect of what he is obliged to say. Finally, however, his opinion appears, when to the statement that O'Connell aroused much enthusiasm for the young Queen, he adds: "The enthusiasm inspired by O'Connell soon began to chill and die. To Ireland, the Sovereign became a mere name or a mere myth, for the Crown was only represented by a partisan viceroy, who was changed with each succeeding change of partisan government." The story of the schism in the Nationalist party after Mr. Parnell was dragged into the divorce court is managed with equal delicacy — or deftness,— and this is not a little significant, since Mr. McCarthy himself was the leader of the men opposed to Mr. Parnell. He speaks of the quarrel only incidentally, in stating the time of Mr. Parnell's death, and does not mention his own connection with the matter; he merely says: "The great majority elected a new chairman." This same quality of charitableness Mr. McCarthy carries into the discussion of England's foreign entanglements in Egypt, in the Transvaal, and with the United States about the Venezuela boundary line. He intimates that "we cannot know what was the real occasion, or inspiration, or purpose of President Cleveland's sudden burst of aggressive eloquence." But the "eloquence" was soon over, and Mr. Cleveland became "cool, sensible, and conciliatory." Quite characteristic of Mr. McCarthy's volume are the quiet pauses in the narrative to comment upon poets, orators, scientists, and statesmen, dead since 1878. The estimates are unusually discriminating. They are written in the spirit of one to whom his own life seems a completed work, completed in the days when these men were the companions of his thoughts and his actions. Such a writer is not a historian: he has an advantage over the historian. Each fact is not something the relations of which he is professionally bound to elucidate: each fact is a part of his own life. And yet, unlike the man with an autobiography on his mind, he is able to ignore himself and to pass through his life again incognito.

A continuation of the literary history of the Revolution.

The second volume of Prof. Moses Coit Tyler's "Literary History of the American Revolution" (Putnam) has quickly followed the first one. The whole work covers the period 1763–1783, the dividing line between the two volumes falling in 1776. "The chief aim of the first volume," says the author, "is to trace the development of political discontent in the Anglo-American colonies from about the year 1763 until the year when that discontent culminated in the resolve for American Independence; while the chief aim of the second volume is to trace the development of the Revolutionary struggle under the altered conditions produced by this change in its object and in its character, and to go on with the tale until the year when American Independence was formally acknowledged by the British government." The first period is longer than the second one, and is more abundant in matter; and the first volume, upon the whole, is more interesting than the second. Still, the author has not rigidly observed the line of bisection. In the treatment of a few great topics, he has given himself, as he explains, larger room and freer movement than would be possible under a rigorous conformity to the time limits imposed by his general plan. Sometimes, no doubt, there are advantages in departing from the rule, as in the cases of Samuel Adams and Dr. Franklin; but there is no apparent reason why Thomas Paine should be bisected, especially as he did not appear on the scene until 1774. Professor Tyler still treats the Loyalists liberally, both in space and judgment. We miss the compendious statement of his view of the Revolution, which we did not find in the first volume, and which we hoped to find in the present one. We still regard its absence as a defect in the work. While the new volume is inferior in interest, as a whole, to the first one, it still deals with some of the foremost writers of the time, as Samuel Adams, Dr. Franklin, John Dickinson, Thomas Paine, and others. The chapter on Franklin is particularly satisfactory. The author discovers a likeness between the American philosopher and Socrates, which he insists is more than superficial. "Besides the plebeian origin of both, and some trace of plebeian manners which clung to both, and the strain of animal coarseness from which neither was ever entirely purified, they both had an amazing insight into human nature in all its grades and phases, they were both indifferent to literary fame, they were both humorists, they both applied their great intellectual gifts in a disciplinary but genial way to the improvement of their fellow-men, and in dealing controversially with the opinions of others they both understood and practiced the strategy of coolness, playfulness, an unassuming manner, moderation of statement, the logical parallel, and irony." The carefully prepared bibliography found in the present volume fills fifty-five pages and contains six hundred titles. It is intended to be exhaustive of the printed materials cited in the course of the whole work. There is also a good index, while the mechanical execution of the two volumes is worthy of the scholarship and literary merit of their contents.

English poetry and English thought.

The second volume of Mr. W. J. Courthope's "History of English Poetry" (Macmillan) covers the period from Wyatt to Marlowe. It deepens the impression made by the earlier volume, for it is equally a work of much industry, learning, and philosophical grasp. In his endeavor "to trace the course of our Poetry rather by the stream of the national thought and imagination than by that of the national language," the author has dragged in a great deal of matter that seems at first sight entirely extraneous, and that even reflection cannot force into any very direct relation with literary history. Before taking up the thread of the history proper, it is found necessary to discuss such subjects

as the Diet of Augsburg, the decay of chivalry, the "Prince" of Machiavelli, and the "Colloquies" of Erasmus. These matters, and the extensive quotations everywhere introduced, make a very stout volume, although a period of only about seventy-five years is covered. Upon such a scale as this, the work should require eight or ten more volumes for its completion. We regret to say that Mr. Courthope is more solid than readable. Whether it be from native defect, or from professionalism prepense, his work is lacking in animation, and remains, for the most part, upon a rather low level of expression. Occasionally, however, the reader is rewarded by such a bit of impassioned rhetoric as we find in the following noble passage: "The history of ideas has in it something of the solemnity of tragic action. As the chant of the monks on the Capitol called up in the imagination of the historian the long drama of the Decline and Fall of the Roman Empire, so the monuments of architecture, painting, sculpture, and poetry record the dynastic revolutions in the march of human thought. Humiliating in many respects to our pride is the scene of waste, change, and decay that such a retrospect discloses. Conceits and affectations elevated into the chief aims of poetry; the idols of beauty confounded with its true forms; experiments in language conducted at the expense of thought; vain though noble attempts made to reanimate exhausted ideals; admiration lavished on the shadows rather than the substance of art — such are the ruins that will encounter us in this period of our history, like the fallen temples, tombs, and aqueducts that sadden the memories of the traveller in the Roman Campagna."

Studies of crime and criminals.

The literature of criminology rapidly increases. A little book before us, "Crime and Criminals," by Dr. J. Sanderson Christison (Chicago: W. T. Keener Co.), is composed, as we are told in the preface, largely of a series of articles contributed to the "Chicago Tribune" under the caption of "Jail Types." The literary style of the book is that of the daily newspaper. The author's design seems to be to present the criminal in the light of study and modern science. A number of cases, representing a wide range of criminal types, are briefly described and illustrated by portraits reproduced from photographs. It is frequently assumed that the reader is fully informed regarding the crime and criminal discussed, and thus the description given is too incomplete and scrappy to be of value. The author's wording is often obscure and sometimes incorrect. It is not clear that he plainly understands the use of the words—so fundamental—*heredity, degeneration, environment.* It is certain that he does not understand the use of the word *specie.* The real value of the book lies in the fact that it presents cases of Chicago criminals, of many or most of whom the local public has heard. A scientific verdict upon these cases cannot fail to be suggestive to thinking men. Dr. Christison has apparently collected a good deal of material; it is a pity that he has not more carefully presented it. Apart from the portraits, the illustrations in the book have no great value. Thus, the plates of jaw forms recognized by Dr. Talbot, of brains — brutes, normal human beings, and criminals — and of the degenerate ear, would have value if they had been adequately discussed and described. Readers are of two classes: they are beginners who need first principles, or more advanced students who have already gained them. To the former these plates are worthless because not discussed; to the latter they are unnecessary because already known.

The England of Shakespeare's day.

According to Mr. Charles Dudley Warner, more insight into Shakespeare's plays is to be gained by studying the England of Shakespeare's day than from the whole race of commentators and critics of the text. In the light of contemporary English life, — its visions of empire, its spirit of adventure, its piracy, exploration, and warlike turmoil, its credulity and superstitions, its wonder at natural phenomena, its implicit belief in the supernatural, its faith, its daring, its coarseness of speech, bluntness of manner, luxury of apparel, and ostentation of wealth, the mobility of its shifting society,— in such a light the dramas glow with a new meaning, and awaken a profounder admiration of the poet's knowledge of human life. To these matters, therefore, Mr. Warner devotes his little book on "The People for Whom Shakespeare Wrote" (Harper). His authorities are such old and not commonly available writers as Harrison, Stubbes, Stowe, and Holinshed; and it must be granted that he has used their musty pages to great advantage in making his breezy and picturesque summary. The reproductions of such quaint old pictures as "A Puritan Family," "A Supper Party," "A Family Group," and "William Kemp Dancing" add not a little to the charm of the narrative. A drawing of the Swan Theatre, made in 1596, gives one an exact idea of the places where our ancestors contrived to spend so much of their time, on various pretexts. Not only was it their resort for pleasure, but also their resource in sorrow. As the Italians sleep away grief, the French sing, and the Germans drink, so the English of the sixteenth century went to plays to be rid of it. If only this play-going crowd had had the foresight to leave us some authentic account of their greatest playwright, how much guess-work we should have been spared!

The right kind of Nature-studies for children.

Miss Margaret Warner Morley has presented to child-students some delightful studies of "A Few Familiar Flowers" (Ginn). There are only five of the flowers — the morning-glory, jewel weed, nasturtium, geranium, and hyacinth. We all presume that we have known these everyday flowers for a lifetime. Many of us have gone through the botanies in our

school-days and analyzed hundreds of wild flowers, dried them perhaps, and mounted them in the herbarium. Yet there are curious facts in the structure of these "familiar flowers" culled by Miss Morley which few of us have ever dreamed of. She takes her little people to the spot where the flower grows, and teaches them how to look at it, how to view it in all its aspects, and how to search for the meaning and the cause of each peculiarity. When they have finished their study, they know their plant in every external feature; and, more than that, they have acquired the art of clear and accurate observation. Miss Morley has a charming gift for talking with children, in language apt and elegant, yet simple and natural as that of the child she addresses.— In "Flowers and Their Friends" (Ginn) Miss Morley continues the study of plant-life along the same lines pursued in the work above mentioned. The same flowers are treated, with added information regarding their peculiar features. In a second division of the book, under the head of "Stories about all Sorts of Things," a simple account is given of the structure and uses of cells, pollen, nectar, and other vital parts of the flower. In all Miss Morley's books the illustrations are a notable attraction, the graceful way in which they are thrown around and across the text arresting the eye with pleasing effects.

A masterpiece of bird literature.

When two writers of marked ability in both literature and natural history unite to produce a work giving scope to their special talents, the public has reason to expect a masterpiece of its kind. In the "Citizen Bird" (Macmillan), by Mrs. Mabel Osgood Wright and Dr. Elliott Coues, this expectation is realized. Seldom is the plan of a book so admirably conceived and in every detail so excellently fulfilled. The volume is designed to win young people to a love of the birds, and presents its matter in the form of a story, which from beginning to end never falters in interest. One knows not whether most to applaud the ingenuity manifest in the varied scenes, the wit that enlivens them all, or the enticing manner in which information of a solid character is inserted in the narrative. Over a hundred birds are introduced, and their portraits are given in black and white by Mr. Louis Agassiz Fuertes, a young artist whose original and striking transcripts of bird-life are exciting mingled wonder and delight among ornithologists.

The Spanish Missions of California.

Catching a glimpse of a book with the title "The Missions of California: Their Establishment, Progress, and Decay" (William Doxey, San Francisco), the reviewer who knows anything of the possibilities of that subject is apt to drop everything else and reach out after that book, with the thought that the one long waited for has come at last. For full justice has never yet been done to the religious settlements along the Pacific coast, which colonized and evangelized that portion of our land while furnishing a barrier to the inroads of foreigners from the west, and which grafted some Spanish institutions upon our Anglo-Saxon civilization. The author of the small book before us, Miss Laura Bride Powers, had access to the materials for such a history, "manuscripts, including diaries, mission registers, and personal letters"; and there can be no doubt of her sympathy with the subject — a sympathy rising, in fact, to an enthusiasm. We are debarred from feeling disappointment that she has not given us just the book we want, by her motives in writing what she has written. This book "might well have gone forth to its destiny known as 'A Plea for the Missions,'" so says the preface; and the author has told the tale of their ascendancy and ruin, "hoping thereby to enlist sympathy in the cause of their restoration and preservation." The book contains very brief accounts of the several Missions, is beautifully printed, admirably illustrated with half-tone views, and is appropriately bound; and we hope it may result, as its author so fondly trusts, in awakening an increased interest in those monuments along our western coast that mark one of the most picturesque phases of the colonization of our land.

The study of English lyric poetry.

"English Lyric Poetry, 1500–1700," edited by Dr. Frederick Ives Carpenter, is the latest volume in the "Warwick Library" (Scribner), and the only volume thus far contributed to the series by an American scholar. Dr. Carpenter's introduction of nearly fifty pages traces the development of the English lyric from the earliest times to the close of the Restoration period, and is a study both subtle and scholarly. The selections, which run from Skelton to Dryden, are made with unfailing taste; the editor has ransacked the abundant modern literature of the subject, and set side by side with the familiar songs many unfamiliar but almost equally beautiful pieces. We can never agree with him in attributing "Roses, their sharp spines being gone" to Fletcher, but this is our only quarrel with an editor whose taste and whose thorough knowledge of the subject alike command respect. Dr. Carpenter has also published, at the University of Chicago Press, an "Outline Guide to the Study of English Lyric Poetry," which every teacher of English literature will be glad to have. It covers the entire history of the subject, and provides thousands of references for the student, besides a helpful body of suggestions for the use of the instructor. Dr. Carpenter has made the subject of the English lyric peculiarly his own, and his work is a distinct credit to American scholarship.

Hannibal as the hero of a nation.

It is rather remarkable that such a subject as "Hannibal" in the "Heroes of the Nations" series (Putnam) should have been given to an author who does not read German, yet Mr. William O'Connor Morris, in his preface, frankly states this to be the case. German

scholars have contributed so much to our knowledge of Roman history that not to know German would seem, in this instance, to indicate ignorance of the principal authorities on the subject of the essay. The many and accurate references to Latin, French, and English authorities show, however, that the author has written with scholarly care. A fine presentation of conditions existing in Rome and in Carthage, just previous to Hannibal's campaigns, is followed by a clear account of the various battles and military movements, so far as it is possible to know them. The author's language is well chosen, and were it not for the repetition of certain forms of expression the descriptive bits of writing would be very good reading. The book has a good index and is well supplied with maps.

BRIEFER MENTION.

Mr. John Henry Comstock's volume entitled "Insect Life" (Appleton) is a manual for the use of teachers and students in the elementary department of entomology. Its plan embraces field and class work, both arranged with a view to combining the attractive features of the study and an exact and thorough pursuit of it. The text is written in a simple though serious style, and is accompanied with a multitude of engravings, many of them original, and all examples of the finest workmanship.

"Physics: An Elementary Text-Book for University Classes," by Mr. C. G. Knott, is published by the J. B. Lippincott Co. It is a stout volume of three hundred and fifty pages. A book that is elementary in a far more literal sense is Mr. C. L. Harrington's "Physics for Grammar Schools," issued by the American Book Co. In this connection we may also mention Professor A. E. Dolbear's "Modes of Motion," published by Messrs. Lee & Shepard, and the "Elements of Chemistry," by Mr. Rufus P. Williams, published by Messrs. Ginn & Co.

"A First Book in Writing English" (Macmillan), by Dr. Edwin Herbert Lewis, is an elementary text-book of rhetoric and composition, the direct outcome of practical teaching in the class-room. The author states that he has "tried to present a large number of definite situations to be faced for constructive practice both in organization and in diction; and to give in simple, even colloquial language, all the larger generalizations which a boy presenting himself at college might reasonably be expected to have been using for two or three years as touchstones of his own work." The book is one of the best for high-school use that we have seen, clear in its statements, logical in its arrangement of material, and provided with great numbers of practical exercises and apt illustrative quotations.

"The Age of Milton," by the Rev. J. Howard B. Masterman (Macmillan), is the fourth volume thus far published in the series of "Handbooks of English Literature" edited by Professor J. W. Hales. The period covered is that from 1632 to the Restoration, although in the case of a few writers the history is projected into the period already covered by Dr. Garnett's "Age of Dryden." Milton alone fills about one-third of the book, Browne and Fuller being the only other writers to have whole chapters to themselves.

Literary Notes.

Moser's "Der Bibliothekar," edited by Professor B. W. Wells, is published by Messrs. D. C. Heath & Co.

Messrs. Truslove and Comba, of New York, publish a "Compendium of Italian Pronunciation," by Mr. T. E. Comba.

M. Zola's "Lourdes" is issued by the Macmillan Co. in a neat two-volume edition, uniform with the author's "Rome."

A second edition, considerably enlarged, of "Christianity and Idealism," by Dr. John Watson, of Kingston, Canada, is published by the Macmillan Co.

Messrs. Harper & Brothers publish a new edition of "Georgia Scenes," by "a native Georgian," a work that made its first appearance as long ago as 1840.

Professor J. S. Kingsley, of Tufts College, is the author of the "Elements of Comparative Zoölogy," just published by Messrs. Henry Holt & Co.

A volume of "Studies in Literature and Composition," by Superintendent W. H. Skinner, of Nebraska City, is published by Mr. J. H. Miller, Lincoln, Nebraska.

"Bright Threads," by Miss Julia H. Johnston, and "Daily Light and Strength," a diary of devotional selections, are two recent publications of Messrs. T. Y. Crowell & Co.

A "Third Year in French," by Mr. L. C. Syms, is published by the American Book Co., and completes the course in French prepared by the author for preparatory school use.

The latest of Mr. G. P. Humphrey's "American Colonial Tracts" is a reprint of "Nova Britannia," dated 1609, and "offering most excellent fruits by planting in Virginia."

Messrs. Herbert S. Stone & Co. are the publishers of "Maude," a juvenile production of that precocious child of genius, Christina Rossetti. It was written in 1850, before the author was twenty years of age.

Mr. S. E. Cassino, of Boston, is to publish "Little Folks," a new magazine for children. Mr. and Mrs. Charles Stuart Pratt are to be the editors, and the periodical will make its first appearance some time during this month.

"The Librarian of the Sunday School," by Miss Elizabeth Louise Foote (Eaton & Mains) is a small manual of library practice as it relates to Sunday-school work, and may be commended as both sensible and helpful in its suggestions.

Messrs. T. Y. Crowell & Co. have published a handsome library edition of "John Halifax, Gentleman," with illustrations by Miss Alice Barber Stephens, at a moderate price. The book would make an appropriate and inexpensive holiday gift.

Recent text-books published by the Macmillan Co. are a "French Practical Course," by M. Jules Magnenat; an "Analytic Geometry for Technical Schools and Colleges," by Mr. P. A. Lambert; and the "Outlines of Elementary Economics," by Mr. Herbert J. Davenport.

Messrs. Maynard, Merrill & Co. publish "The Young American," a "civic reader," by Professor Harry Pratt Judson. It is an elementary survey of American history and politics, interspersed with selections in verse and prose, and illustrated with a number of gaudy colored plates. The same publishers send us a volume

of selections from the "Viri Romæ" and Cornelius Nepos, edited by Messrs. John T. Buchanan and R. A. Minckwitz.

The recent educational publications of Messrs. Ginn & Co. includes "Eight Books of Homer's Odyssey," edited by Professors Perrin and Seymour, of Yale University; "The Second Book of Cæsar's Gallic War," edited by Mr. William C. Collar; and "Flowers and Their Friends," a book for children, by Miss Margaret W. Morley.

One of the most interesting of the lists of autumn announcements sent out by the English publishers is that of Mr. T. Fisher Unwin of London. In addition to the many books on his list that will be re-published in this country by various houses, and the purely American works that he will handle in England, Mr. Unwin's most important announcements include "My Life in Two Hemispheres," by Sir Charles Gavan Duffy; "Letters of Dante Gabriel Rossetti to William Allingham, 1854–1870," edited by G. Birkbeck Hill, D.C.L.; "The Private Papers of William Wilberforce"; "Tourguéneff and his French Circle," a series of letters, edited by H. Halpérine-Kaminsky; "The Life and Adventures of Mr. Endymion Porter," by Dorothea Townshend; "Greece in the Nineteenth Century," by Lewis Sergeant; "The Welsh People," edited by John Rhys and David Brynmor Jones; "Communism in Middle Europe in the Time of the Reformation," by Karl Kautsky; "Lives of Great Italians," by Frank Horridge; and "A Selection from the Poems of Mathilde Blind," edited by Arthur Symons. All of Mr. Unwin's publications that are not regularly issued in this country may be obtained from Messrs. G. P. Putnam's Sons of New York.

List of New Books.

[*The following list, containing 158 titles, includes books received by* The Dial *since its last issue.*]

BIOGRAPHY AND MEMOIRS.

Alfred Lord Tennyson: A Memoir. By his son. In 2 vols., large 8vo, illus. in photogravure, etc., gilt tops, uncut. Macmillan Co. $10.

Recollections of Aubrey De Vere. With portrait, large 8vo, uncut, pp. 374. Edward Arnold. $4.

Verdi, Man and Musician: His Biography with Especial Reference to His English Experiences. By Frederick J. Crowest. With portraits, 8vo, uncut, pp. 306. Chas. Scribner's Sons. $2.50.

Sir Walter Scott. By George Saintsbury. 12mo, pp. 158. "Famous Scots." Charles Scribner's Sons. 75 cts.

The Brontës: Fact and Fiction. By Angus M. McKay, B.A. 12mo, gilt top, uncut, pp. 187. Dodd, Mead & Co. $1.50.

Phillip II. of Spain. By Martin A. S. Hume. 12mo, pp. 267. "Foreign Statesmen." Macmillan Co. 75 cts.

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